

Prabuddha Bharata

OR

Awakened India



उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

Katha Upan. I. iii. 4.

VOL. IX.

JANUARY—DECEMBER, 1904.

MAYAVATI:

Kumaon, (Himalayas).

Berlin : PROF. PAUL ZILLMANN, GROSS LICHTERFELDE 3, CARLSB. S.

New York: S. E. WALDO, 249 MONROE STREET, BROOKLYN

London : E. HAMMOND, 18 TOTHILL STREET, WESTMINSTER.

Indian annually :

Re. 1-8.

1904

Single copy As. 3.

Foreign annually :

4s. or \$ 1.

Single copy 4s. or 12 cents.

PRABUDDHA BHARATA

VOLUME IX.

(January—December, 1904.)

INDEX.

A	PAGE.		PAGE.
Advaitin :		"Colombo to Almora, From", by Swami	
Concerning Ideals ...	120	Vivekananda ...	71
The Untilled Field of India ...	181	Concentration, by A Yogi ...	41
Annual Report :		Concerning Ideals, by Advaitin ...	120
Benares Ramakrishna Home of		Correspondence :	
Service ...	52	Bagbazar Vivekananda Society by	
Kankhal Ramakrishna Sevashrama	73	Mr. Satis Ch. Roy Chowdhury...	35
Answers, Queries and ...	127, 154, 173, 194,	New York Vedanta Society ...	34, 53, 93
	212, 234	Shanti Ashrama, California, by A	
"Arctic Home in the Vedas, The", by		Student ...	92
Mr. BalGangadhar Tilak, B.A., LL.B.	207	Vedanta Society, San Francisco, by R.	92
"Arena, The" ...	171	D	
Arnold, Sir Edwin ...	103	"Dhammapad", Translated by Mr. Charu	
Arnold, Mr. Mathew : Morality (poem)...	127	Ch. Bose ...	170
"Ashtavakra Gita, The,"		"Dharma-Vichara", by Rai Bahadur Lala	
By Rai Bahadur Lala Baij Nath,		Baij Nath, B. A., F. A. U. ...	50
B. A., F. A. U. ...	171	"Desher Katha", Part I, by Mr. Sakharam	
B		Ganesh Deuskar ...	211
Benares, Ramakrishna Home of Service,		Destiny and Self-exertion, by Swami	
Annual Report ...	52	Prakashananda ...	184
Birthday Celebration of Sri Ramakrishna		Disciple, Master and, by A Sannyasi ...	9
at Madras, The : Speech by Sir S.		Dispensary, Mayavati Charitable ...	216
Subramania Iyer ...	61	Divine Mother, A Hymn to the, by	
Birthday Celebration of Swami Viveka-		Swami Vivekananda ...	123
nanda at Calcutta, The : Speech		Divinity-in-man : Incarnation of God ...	141
by Mr. N. N. Ghosh ...	83	Dream, A ...	102
Blessedness, The Way to, by Swami		E	
Vivekananda ...	105	Education, Stray thoughts on, by Fairplay	25
Brahman and Ishwara, by Sruti ...	78	Ekam Sat (poem), by Mr. H. C. Maass ...	213
Brahmacharya, by Purity ...	139	"England", by Prof. J. Nelson Fraser, M.A.	85
British Association, The : The President's		Epistles of Swami Vivekananda :	
Speech ...	188	VI, VII, VIII, IX, X, XI...22, 58, 125, 200, 221	
C		Essentials of Religion, by Swami Prakasha-	
Cape, Mrs. E. P.: The Vedanta Philosophy	146	nanda ...	223
Carnivorism, Concerning Human, by the		F	
Rev. Todd Ferrier ...	71	Faith, by Z. ...	40
Christian, A :		Fairplay: Stray thoughts on Education...	25
Christian Orthodoxy ...	11	Ferrier, The Rev. Todd :	
Missionary Hopes ...	81	Concerning Human Carnivorism...	71
Christian Orthodoxy, by A Christian ...	11	Freed Soul, The Marks of a ...	206
		Fisher, Mr. H. J.: I am not Old (poem)...	144

G	PAGE.	PAGE.
Ghosh, Mr. N. N. : Speech at the Birth-day Celebration of Swami Vivekananda at Calcutta ...	83	
God, The Incarnation of, by Divinity-in-man ...	141	
Godavari Hindu Samaj, Report of the ...	16	
Great men and Society, by Indian ...	64	
H		
"Health for Indian Housewives, Talks on," by Mrs. Brander ...	72	
Hindu Association, The Madras ...	29	
"History of a Humble Soul, The," by Mr. Dayaram Gidmal, LL. B., C. S. ...	50	
Holy Rollers, The ...	128	
Homage to Swami Vivekananda ...	28	
Home of Service (Benares), Annual Report of the Ramakrishna ...	52	
How we learn (poem) ...	189	
Hymn to the Divine Mother, A, by Swami Vivekananda ...	123	
Hymn to Shiva, A, by Swami Vivekananda ...	145	
I		
I am not Old (poem), by H. J. Fisher ...	144	
Ideals, Concerning, by Advaitin ...	120	
Incarnation of God, by Divinity-in-man ...	141	
India, The Untilled Field of, by Advaitin ...	181	
Indian : Great men and Society ...	64	
"Indian Life, The Web of," by the Sister Nivedita ...	150	
"Industrial India," by Glyn Barlow, M. A. ...	190	
Instinct, Medical ...	46	
Ishvara, Brahman and, by Sruti ...	78	
Iyer, Sir S. Subramania : Speech at the Birthday Celebration of Sri Ramakrishna at Madras ...	61	
J		
Jabalopaniśad ...	225	
Japan through American eyes ...	227	
K		
Kali Kumaon, Medical aid in, by Swami Swarupananda ...	172	
Kankhal Ramakrishna Sevashrama Annual Report ...	73	
Karma Yoga : Its Spiritual and Secular Results, by A Sannyasi ...	203	
Key, The, (poem), by Mrs. Ella Wheeler Wilcox ...	46	
L		
"Lal Mohun Ghose and his Work," by One who knows him ...	16	
Learn, How we, (poem) ...	189	
Lectures of Swami Vivekananda :		
A study of the Sankhya Philosophy ...	2, 20	
The Way to Blessedness ...	105	
Live, Why do we, by Dr. Scherer ...	167	
M		
Maass, Mr. H. C. : Ekam Sat (poem) ...	213	
Madras Hindu Association, The ...	29	
Manager's Notice ...	117	
Marks of a Freed Soul, The ...	206	
Master and Disciple, by A Sannyasi ...	9	
Mayavati Charitable Dispensary ...	216	
Medical Aid in Kali Kumaon, by Swami Swarupananda ...	172	
Medical Instinct ...	46	
Metaphysical Prize, The Nrisimhaprasad Hariprasad Buch ...	76	
Missionary Hopes, by A Christian ...	81	
Morality (poem), by Mr. Mathew Arnold ...	127	
Murray, Mr. David Christie : The Gospel of Self-Hypnotism ...	13, 47, 68	
N		
News and Notes... 16, 36, 54, 73, 95, 114		
News and Miscellanies ... 134, 154, 173, 194, 213, 234		
Newton, the Rev. R. Heber : Religion and Religions ...	210	
New York Vedanta Society... 53		
Nirvana, Six Stanzas on, by Shrimat Shankaracharya ...	166	
Nrisimhaprasad Hariprasad Buch : Metaphysical Prize, The ...	76	
O		
Occasional Notes, 118, 138, 158, 178, 198, 218		
Orthodoxy, Christian, by A Christian ...	11	
P		
Path, The, (poem), G. M. A.... 231		
Path of the Soul, The, by Mr. Bal Gangadhar Tilak, B. A., LL. B. ...	160	
Philosophy, A Study of the Sankhya : Lectures of Swami Vivekananda... 2, 20		
Philosophy, The Vedanta, by Mrs. E. P. Cape ...	146	
"Prabasi" ... 233		
Prakashananda, Swami : Destiny and Self-exertion ...	184	
Essentials of Religion... 223		
Progress (poem), by Mrs. Ella Wheeler Wilcox ...	165	
Purity : Brahmacharya ... 139		

	PAGE.
Q	
Queries and Answers	127, 154, 173, 194 212, 234

R	
Ramakrishna's Teachings, Sri	1, 19, 39, 57, 77, 97, 124, 137, 157, 177, 197, 217
Ramakrishna and his Mission, Sri : What It can Teach us—III, by Swami Virajananda	... 7
Ramakrishna Home of Service (Benares) Annual Report	... 52
"Sevashrama (Kankhal) Annual Re- port	... 73
"Ramakrishna Vijayam, Sri," by Mr. Mahesh Kumar Sharma	... 72
Ramakrishnananda, Swami : Vedanta and its Teachers	... 43
"Ranade and Telang", by Messrs. Gokhale and Wacha	... 71
Religion and Religions, by the Rev. R. Heber Newton	... 210
Religion, Essentials of, by Swami Prakashananda	... 223
Reviews :	
Lal Mohun Ghose and his Work, by One who knows him	... 16
Report of the Godavari Hindu Samaj	... 16
Aspects of the Vedanta	... 30
The History of a Humble Soul, by Mr. Dayaram Gidumal, LL. B., C. S.	... 50
Dharma-Vichara, by Rai Bahadur Lala Baij Nath, B. A., F. A. U.	... 51
From Colombo to Almora, by Swami Vivekananda	... 71
Concerning Human Carnivorism, by the Rev. Todd Ferrier	... 71
Ranade and Telang, by Messrs. Gokhale and Wacha	... 72
Talks on Health for Indian House- wives, by Mrs. Brander	... 72
Sri Ramakrishna Vijayam, by Mr. Mahesh Kumar Sharma	... 72
England, by Prof. J. Nelson Fraser, M.A.	... 85
Hindu Social Progress	... 130
Fifth Annual Report of the C. H. College, The	... 133
The Web of Indian Life, by the Sister Nivedita	... 150
New India...	... 153
Expansion of Self, Translated by Mr. Surendra Nath Ghose	... 170
Dhammapad, translated by Mr. Charu Ch. Bose	... 170

	PAGE.
The Arena	... 171
The Ashtavakra Gita, Translated by Rai Bahadur Lala Baij Nath, B. A., F. A. U.	... 171
Industrial India, by Mr. Glyn Bar- low, M. A.	... 190
Desher Katha, Part I, by Mr. Sakha- ram Ganesh Deuskar	... 211
Thoughts on Vegetarianism, by Miss Emma C. Allison	... 211
A short account of the Life and Teachings of Swami Vivekananda, by the Secy., Ramakrishna Mis- sion, Dacca	... 211
The Yogi and his Message, by Swami Dharmananda Mahavarati	... 232
Prabasi	... 233
Rollers, The Holy	... 128

S	
Sankhya Philosophy, A study of the : Lectures by Swami Vivekananda	2, 20
Sannyasi, A, Master and Disciple	... 9
Satya Yuga	... 98
Karma Yoga : Its Spiritual and Secular Results	... 203
Satya Yuga, by A Sannyasi	... 98
Scherer, Dr. : Why do we Live	... 167
Selections from Sanskrit :	
A Hymn to the Divine Mother, by Swami Vivekananda	... 123
A Hymn to Shiva, by Swami Vivekananda	... 145
Six Stanzas on Nirvana, by Shrimat Shankaracharya	... 166
Vajrasoochikopanishad	... 186
The Marks of a Freed Soul	... 206
Jabalopanishad	... 225
Self-exertion, Destiny and, by Swami Prakashananda	... 184
Self-hypnotism, The Gospel of, by David Christie Murray	... 13, 47, 68
Self, Expansion of, Translated by Mr. Surendra Nath Ghose	... 169
Shanti Ashrama, California, by A Student	... 92
Shiva, A hymn to, by Swami Vivekananda	... 145
Six stanzas on Nirvana, by Shrimat Shankaracharya	... 166
Society, Great Men and, by Indian	... 64
"Social Progress, Hindu"	... 130
Soul, The Path of the, by Mr. Bal Ganga- dhar Tilak, B. A., LL. B.	... 100
Spenceriana : Gleanings from the English Press—I, II, III,	... 66 89, 111

	PAGE.		PAGE.
Srutis: Brahman and Ishwara ...	78	Virajananda, Swami, Sri Ramakrishna and his Mission : What It can Teach us—III	7
Stray Thoughts on Education, by Fairplay	25	Vivekananda Society, Bagbazar ...	35
Swarnpananda, Swami : Medical Aid in Kali Kumaon ...	172	"Vivekananda, A short account of the Life and Teachings of Swami," by the Secy., Ramakrishna Mission, Dacca ...	211
Symbol, Our ...	234	Vivekananda, Homage to Swami ...	28
T		Vivekananda, Lectures of Swami :	
Teachings, Sri Ramakrishna's 1, 19, 39, 57, 77, 97, 124, 137, 157, 177, 197, ...	217	A study of the Sankhya Philosophy 2, 20	
Teachers, Vedanta and its, by Swami Ramakrishnananda ...	43	The Way to Blessedness ...	105
"Telang, Ranade and," by Messrs. Gokhale and Wacha ...	71	A Hymn to the Divine Mother ...	123
Tilak, B. A., LL. B., Mr. Bal Gangadhar :		A Hymn to Shiva ...	145
The Yugas : Their true significance	100	Vivekananda, Epistles of Swami VI, VII, VIII, IX, X, XI...22, 8, 125, 200, 221	
The Path of the Soul ...	160	W	
The Arctic Home in the Vedas—II.	206	Way to Blessedness, The, by Swami Vivekananda ...	105
Truth, by Z. ...	164	Wilcox, Mrs. Ella Wheeler :	
U		The Key (poem) ...	46
Untilled Field of India, The, by Advaitin	181	Progress (poem) ...	165
V		Why do we live, by Dr. Schierer ...	167
Vajrasoochikopanishad ...	186	Y	
Vedanta Philosophy, The, by Mrs. E. P. Cape ...	146	Yogi and his Message, The, by Swami Dharmananda Mahavarati ...	232
"Vedas, The Arctic Home in the", by Mr. Bal Gangadhar Tilak, B. A., LL. B.	207	Yogi, A: Concentration ...	41
Vedanta Society, New York 34, 53,	93	Yuga, Satya, by A Sannyasi ...	98
Vedanta Society, San Francisco ...	92	Yugas, The: Their true Significance, by Mr. Bal Gangadhar Tilak, B.A., LL. B.	100
Vedanta and its Teachers, by Swami Ramakrishnananda ...	43	Z	
"Vedanta, Aspects of the" ...	30	Z :	
"Vegetarianism, Thoughts on", by Miss Emma C. Allison ...	211	Faith ...	40
		Truth ...	164

Praṭidhā Bharata

Arise! Awake! and stop not till the goal is reached

—Swami Vivekananda

Vol. IX]

JANUARY 1904

[No. 90

SRI RAMAKRISHNA'S TEACHINGS

BHAKTI--XI

THERE is such a thing as loving God without knowing why. If this comes, there is nothing more to desire. One with such Bhakti says "O Lord, I do not want riches, fame, health, happiness or anything else, grant that I may have pure Bhakti in Thy lotus feet."

THERE is the kind of Bhakti which is called *baidhi-bhakti* (devotion enjoined in the Shastras). Repetition of the name of God a certain number of times, fasting on certain occasions, pilgrimage to certain shrines, worshipping with certain articles &c., constitute *baidhi-bhakti*. Practice of this for a considerably long time leads on to the higher loving devotion to God, *rāga-bhakti*. Love is the one thing needful. Worldly ideas must go away completely, the mind should be sixteen annas (i.e., wholly) on Him and then only you would get Him. Without *rāga-bhakti* one cannot attain Him.

There are a few who have this *rāga-bhakti* naturally in them, maybe, even from their boyhood; yes, they cry and yearn after God, like Prahlād, even in their childhood. They are, perhaps, of the class born perfect.

SOME get tipsy with a small glass of wine. Others require two or three bottles to make them intoxicated. But both get equal and full pleasure of drinking. Similarly some devotees get intoxicated by meeting the Lord of the Universe face to face; others become full of ecstasy only by a glimpse of the Divine Glory. But both are equally fortunate, since both are deluged with Divine Bliss.

WHY does a Bhakta forsake everything for the sake of God?

The insect flies from darkness as soon as it sees a light; the ant loses its life in molasses, but never leaves it. So the Bhakta cleaves unto God for ever, and leaves all else.

WHERE does the strength of an aspirant lie?

In his tears. As a mother gives her consent to fulfil the desire of her importunately weeping child, so God vouchsafes to His weeping child whatever it cries for.

Q. HOW should one love God?

A. As the true and faithful wife loves her husband, as the miser loves his hoard, so should the devotee love the Lord with all his heart and soul.

LECTURES OF SWAMI VIVEKANANDA

A STUDY OF THE SANKHYA PHILOSOPHY

(All rights reserved)

ACCORDING to Sankhya, Prakriti or Nature is the cause from which everything proceeds. This Nature is called by the Sankhya philosophers indeterminate and defined as the perfect balance of the materials in it; and it naturally follows that in perfect balance there cannot be any motion. In the primal state, before any manifestation, when there was no motion, but perfect balance, this Prakriti was indestructible, because decomposition or death comes from instability or change. Again, according to the Sankhya, atoms are not the primal state. This universe does not come out of atoms: they may be the secondary, or the tertiary state. The primordial material may form into atoms, and become lesser and bigger things, and as far as modern investigations go, they rather point towards the same conclusion. For instance, in the modern theory of ether, if you say ether is atomic, it will not solve anything. If ether be composed of atoms, there will be spaces between every two atoms of ether. What fills up these? If you propose that there is another ether still finer which does this, there will again be other spaces between the atoms of that finer ether requiring filling up, and so it will be *regressus in infinitum*, what the Sankhya philosophers call the 'cause leading to nothing. So the atomic theory cannot be final. According to

Sankhya, Nature is omnipresent, one omnipresent mass of nature, in which are the causes of everything that exists. What is meant by cause? Cause is the cause of the manifested state; the unmanifested state; that which was manifested becomes smaller and smaller. What do you mean by destruction? It is reverting to the cause. If you take a piece of pottery and give it a blow, it is destroyed. What is meant by this is that the causes go back to their own nature; the materials out of which the pottery was created go back into their original state. Beyond this idea of destruction, any idea such as annihilation is on the face of it absurd. According to modern physical science this can be demonstrated, that all destruction means that which Kapila said ages ago, simply reverting to the causes. Going back to the finer form is all that is meant by destruction. You know how it can be demonstrated in a laboratory that matter is indestructible. At this present stage of our knowledge, if any man stands up and says the soul or anything else becomes annihilated, he is only making himself ridiculous; it is only uneducated, silly people who would advance such a proposition; and it is curious that this modern knowledge coincides with what those old philosophers taught. It must be so, and that is the proof of truth. They proceeded in their

inquiry, taking up mind as the basis; they analysed the mental part of this universe and came to certain conclusions which we, analysing the physical part, must come to, for they both must lead to the same centre.

The first manifestation of the Prakriti in the cosmos is what the Sankhya philosophers call "mahat." We may call it intelligence; the great principle is its literal meaning. The first change in Prakriti is this intelligence; I would not translate it by self-consciousness, because that would be wrong. Consciousness is only a part of this intelligence. Mahat is universal. It covers all the grounds of sub-consciousness, consciousness and super-consciousness; so any one state of consciousness, as applied to this mahat, would not be sufficient. In Nature, for instance, you see certain changes going on before your eyes, which you see and understand, but there are other changes, so much finer, that no human perception can catch them. They are from the same cause, the same mahat is making those changes. Out of mahat comes universal egoism. They are all substance. There is no difference between matter and mind, except in degree. The substance is the same in finer or grosser form; one changes into the other, and this exactly coincides with the conclusions of modern physiological research. This teaching will save you from great deal of fighting and struggling to believe that you have a mind separate from the brain, and all such impossible things. Egoism again changes into two varieties. In one variety it changes into the organs. Organs are of two kinds, organs of sensation and

organs of reaction. They are not the eyes or the ears, but back of those, what you call brain centres, and nerve centres, and so on. This egoism, this matter or substance, becomes changed, and out of this material are manufactured these centres and of the same substance is manufactured the other variety, the tanmatras, fine particles of matter, those which strike our organs of perception and bring about sensations. You cannot perceive them but only know they are there. Out of the tanmatras is manufactured the gross matter; earth, water, and all these things that we see and feel. I want to impress this on your mind. It is very hard to grasp it, because, in Western countries, the ideas are so queer about mind and matter. It is hard to get those impressions out of our brains. I myself had a tremendous difficulty, being educated in Western philosophy in my boyhood. These are all cosmic things. Think of this universal extension of matter, unbroken, one substance, undifferentiated, which is the first state of everything, and which begins to change just as milk becomes curd. The first change is called mahat. The substance mahat changes into the grosser matter called egoism. The third change is universal sense organs, and universal fine particles, which, with eyes, nose and ears, we see, smell and hear and these last again combine and become this gross universe. This is the cosmic plan according to the Sankhya, and what is in the cosmos must also be microcosmic. Take an individual man. He has first a part of undifferentiated Nature in him, and the material Nature in him becomes changed into this mahat, a small particle

of the universal intelligence, and that small universal intelligence in him becomes changed into the egoism, then into the sense organs and the fine particles, which combine and manufacture his body. I want to make this clear, because it is the stepping stone to Sankhya, and it is absolutely necessary for you to know because this is the basis of the philosophy of the whole world. There is no philosophy in the world that is not indebted to Kapila. Pythagoras came to India and studied this philosophy, and that was the beginning of the philosophy of the Greeks. Later, it formed the Alexandrian school, and still later the Gnostic. It became divided into two: one part went to Europe and Alexandria, and the other remained in India, and out of this the system of Vyasa was developed. This was the first rational system that the world saw, this made by Kapila. Every metaphysician in the world must pay homage to him. I want to impress on your mind that we are bound to listen to him as the great father of philosophy. This wonderful man, most ancient of philosophers, is mentioned even in the *Sruti*: "Oh Lord, thou who produced the sage Kapila in the beginning." How wonderful his perceptions were, and if there is any proof required of the extraordinary power of perception of Yogis, such men are the proof. They had no microscopes or telescopes. Yet how fine their perception was, how perfect and wonderful their analysis of things.

I will here point out the difference between Schopenhauer and Indian philosophy. Schopenhauer says that desire, or will, is the cause of everything. It is the

will to exist that makes us manifest but we deny this. We see the manifestation of will in the motor nerves. When I see an object, there is no will; when its sensations are carried to the brain, there comes the reaction which says "Do this," or "Do not do this," and this state of the ego-substance is what is called will. There cannot be a single particle of will which is not a reaction. So many things precede will. It is only a manufactured something out of the ego, and the ego is a manufacture of something still higher—the intelligence, and that again is a modification of the 'indiscrete' Nature. That was the Buddhistic idea, that whatever we see is the will. It is psychologically entirely wrong, because will can only be manifested in the motor nerves. If you take out the motor nerves, there is no manifestation of will. This fact, as is perhaps well known to you, has been found out after a long series of experiments with lower animals.

It is a very important one to understand, this question of mahat in man, the great principle, the intelligence. This intelligence itself is modified into what we call egoism, and this intelligence is the cause of all the powers in the body. It covers the whole ground, sub-consciousness, consciousness and super-consciousness. What are these three states? The sub-conscious state we find in animals, which we call instinct. This is almost infallible, but very limited. Instinct almost never fails. An animal almost instinctively knows a poisonous herb from an edible one, but its instinct is very limited. As soon as something new comes it is blind. It works like a machine. Then comes the higher state

of knowledge, which is fallible, makes mistakes often, but has a large scope, although it is slow, and this we call reason. It is much larger than instinct, but instinct is surer than reason. There are more chances of mistake in reasoning than in instinct. There is a still higher state of the mind which belongs only to the Yogis, men who have cultivated it, the super-conscious. This is infallible and much more unlimited in its scope than reason. This is the highest state. So we must remember this mahat is the real cause of all that is here, that which, manifesting itself in various ways, covers the whole ground of sub-conscious, conscious and super-conscious, the three states in which knowledge exists.

Now comes a delicate question which is being always asked. If a perfect God created the universe, why is there imperfection in the universe? What we call the universe is what we see, and that is only this little plane, consciousness, reason, and beyond that we do not see at all. Now the very question is an impossible one. If I take up only a bit out of a mass and look at it, it seems to be inharmonious. Naturally. The universe is inharmonious because we make it so. How?

What is knowledge? Knowledge is finding the associations about things. You go into the street and see a man and say I know this is a man; because you remember the impressions on your mind, the marks on the chitta. You have seen many men, and each one has made an impression on your mind, and as you see this man, you refer to your store and see many similar pictures there, and when you see them you are satisfied, and you

put this new one with the rest. When a new impression comes and it has associations in your mind, you are satisfied, and this state of association is called knowledge. Knowledge is, therefore, pigeon-holing one experience with the already existing fund of experience, and this is one of the great proofs of the fact that you cannot have any knowledge until you have already a fund in existence. If you are without experience, or as some European philosophers think, your mind is a "*tabula rasa*" to begin with, you cannot get any knowledge, because the very fact of knowledge is the recognition of the new, by means of associations already existing in the mind. There must be a store ready to which to refer a new impression. Suppose a child is born into this world without such a fund, it would be impossible for him to ever get any knowledge. Therefore the child must have been in a state in which he had a fund and so knowledge is eternally increasing. Show me a way of getting round the argument. It is a mathematical fact. This is very much like some Western schools of philosophy which hold that there cannot be any knowledge without a fund of past knowledge. They have framed the idea that the child is born with knowledge. These Western philosophers say that the impressions with which the child comes are not the child's past but they are his forefathers': that it is hereditary transmission. Very soon they are going to find out it is all wrong: some Germans are now giving hard blows to these heredity ideas. Heredity is very good, but incomplete. it only explains the physical side. How do you explain the

environments influencing us. Many causes produce one effect. Environment is one of the modifying effects. We make our own environment ; as our past is so we find the present environment. A drunken blackguard naturally gravitates to the lowest saloons of the city.

You understand what is meant by knowledge. Knowledge is pigeon-holing a new impression with old ones ; recognising a new impression. What is meant by recognition ? Finding the associations, the similar impressions that one already has. Nothing further is meant by knowledge. If that is the case, if knowledge means finding the associations, then it must be that to know anything we have to see the whole series of its similars. Is it not ? Suppose you take a pebble ; to find the association, you have to see the whole series of pebbles similar to it. But with our perception of the universe as a whole we cannot do that, because in the pigeon-hole of our mind there is only one single record of the perception, we have no other perception of the same nature or class, we cannot compare it with any other. We cannot refer it to its associations. This bit of the universe, cut off by our consciousness, is a startling new thing because we have not been able to find its associations. Therefore we are struggling with it, and thinking it is so horrible, so wicked, and bad ; we may sometimes think it is good, but we always think it is imperfect. It is only when we find its associations that it will be known. We can find them by going beyond the universe of our consciousness, to the super-conscious, and then it will stand explained. Until we do that, all the

knockings of our heads against a wall will never explain the universe, because knowledge is the finding of similars, and this conscious plane only gives us one single perception of it. So with our idea of God. All that we know of Him is only one portion, just as of the universe we see only one portion, and all the rest is beyond human cognition. "I the universal, so great am I that even this universe is one part of Me." That is why we see God imperfect, and do not understand Him. The only way to understand Him and this universe is to go beyond reason, beyond consciousness. "When thou goest beyond the heard and the hearing, the thought and the thinking, then alone wilt thou come to truth." "Go thou beyond the Scriptures, because they teach only up to Nature, up to the three qualities." When we go beyond them we find the harmony and not before.

The microcosm and the macrocosm are built on exactly the same plan. In the microcosm we know only one part, the middle part. We know neither the sub-conscious, nor the super-conscious. We know the conscious only. If a man stands up and says "I am a sinner," he makes an untrue statement because he does not know himself. He is the most ignorant of men, of himself he knows only one part because his knowledge covers only a part of the ground he is on. So with the universe, it is possible to know only a part of it with the reason, not the whole of it ; for the sub-conscious, the conscious and the super-conscious are modifications of the universal mahat, the same as of the individual mahat, and the three together constitute the universe.

(To be continued)

SRI RAMAKRISHNA AND HIS MISSION : WHAT IT CAN TEACH US

III

(*Continued from page 103, Vol. VIII*)

HOW marvellous was his observation of Nature! To him,

“The meanest flower that blows can give
Thoughts that do often lie too deep for tears.”

A glance at his sayings convinces one of the fact. How with the light of the most commonplace sights and occurrences and habits and customs of animals and men he could illumine and elucidate abstruse truths of philosophy and religion and satisfy the hunger and thirst of hundreds of parched-up souls by the nectar of his simple sayings which even a child could understand is indeed a wonder!

For him everything was full of life, full of God, His manifestation, He Himself. Once he cried out in agony seeing a man treading on the grass. Once when he was plucking flowers for worship, a little sap came out from the stem, which appeared to him like blood flowing from a cut inflicted on a human body. He wept bitterly for the injury done. Another time he saw that this beautiful earth was like Siva and bunches of flowers on trees and plants seemed as if offered in *pūjā* (worship) to and decorating the body of the Lord. From that day his external *pūjā* ended.

External forms, rituals and symbols have their value and ought not to be condemned in and out of season. Why could not an image or any material form

be used, any ritual be practised, if it helps, as it often does, to make a man spiritual? They are indeed necessary helps for many beginners through certain stages of their spiritual growth. As for infants certain kinds of food are more favourable than others, so in spiritual infancy concrete forms of devotion are more helpful to many than abstract ones. As the Yogi develops the higher state in which he can live on very little food or can do away with it altogether for a length of time, also by developing the higher stage of realisation, all outward helps can be dispensed with. Outward helps are only the means, not the end. It is injurious, forgetting the real essential spirit of religion, to clutch at them as the alpha and omega of spirituality. Nor should we attempt to force them on everybody. While it is very necessary for one to practise and stick to one's special mode of worship, one should always have a respectful regard for the methods followed by others.

One of the strange aspects of Sri Ramakrishna's hallowed life was his illiterateness, strange because his age was marked by the advancing tide of Western education. People were particular to know *who* said, not caring to weigh *what* was said. But it was not so in the case of this poor illiterate Brahman. A galaxy of *Pandits* comprising

Vaiṣṇava Chraṇ, Padmalochan, Shashadhar Trakachudamani, Nyayaratnas Dinabandhu and Shyama Pada, Swami Dayananda Saraswati, Ishwar Ch. Vidya-sagar, and speakers and reformers as Keshab Ch. Sen and Pratap Ch. Mazoomdar and scientists like Dr. Mahendra Lai Sarkar and other celebrated men used to visit him to listen to the words of wisdom that flowed spontaneously from his lips. Swami Dayananda Saraswati, when he met Sri Ramakrishna and had a talk with him, repeated a Shloka purporting: "I understand that by churning the Shastras the *pandits* get the whey only, while the devotees get the butter." What is the secret of this achievement? It is simple. Dr. Sarkar once said of him that he could never have become so wise if he read books only. Sri Ramakrishna used to say, "Book-learning, however great, has a limit. But he who has realised God, who has established *rapport* with the Ocean of infinite knowledge, his wisdom is limitless. As in a large farm while one weighs corn from a big heap, another keeps supplying it steadily, so while talking my thoughts come near exhaustion, my Divine Mother continues supplying them, hence I am never in want of new thoughts. Here the idea is (his usual expression for "my opinion is") that books and scriptures show only the way to God, lay before you the many means and methods to attain to realisation. They have their utility so long as you do not know the path." Here the Master spoke in a parable. "A man got a letter from his wife that social usage required seasonal presents to be sent to the son-in-law's, which should consist of 5 seers of *sandesh*

(sweetmeats), one pair of *dhoti* and *chudder* (cloths) and some fruits. Unfortunately he mislaid the letter, and found it again after a long and anxious search. With eager attention he looked into it to see what things were wanted. When he got them by heart he threw away the letter and went out to buy them. Thus knowing from the scriptures the methods of attaining God you are to begin work with a view to realisation. A true devotee who wants to realise God should scrupulously avoid all leaf-counting,* which is the sphere of the learned only, who want to make a show of learning and win approbation. Realisation of truth can be attained by holding fast to one simple word only as one can kill oneself by a very small instrument, to wit, a nail-cutter."

Let it not be misunderstood here that Sri Ramakrishna was against education. "Education" he said "purifies the intellect." The above teachings are to warn those religious aspirants who start in quest of God, full of zeal and fervour in the beginning, then become lost in the mazes of book-learning and controversy, forget their ideal and repent too late that their life was all spent on nothing.

VIRAJANANDA

—

THE only Divine revelation which we recognize as true, is written everywhere in Nature, and to every one with healthy senses and a healthy reason it is given to participate in the unerring revelation of this holy temple of Nature, by his own inquiry and independent discovery.—*Ernest Haeckel*.

* A favourite expression of Sri Ramakrishna, meaning counting the leaves of a tree instead of trying to get at the fruits.

MASTER AND DISCIPLE

SPIRITUALITY can be communicated just as really as I can give you a flower. This is true in the most literal sense.—*Suami Vivekananda.*

DISCIPLE:—According to your instructions, I have always been repeating mentally and meditating on the word which, you said, was the symbol of my Ishta-Deva. It is several months since I began. Yet I do not see Him. What is the reason? Also I cannot understand how one can see a Deva by mentally repeating a word.

Master:—Every form (Rupa) has an idea (Nâma) corresponding to it. Again every idea has a sound-symbol, that is, word corresponding to it. Conversely, every word is associated with an idea and every idea with a form. Form, idea and word are always associated with one another and by no possible means of analysis, can one be separated from the others.

For instance, take the form, cow. Its idea is the mental aggregate of all the attributes found in a cow. When we see a cow, her form calls up in the mind the cow-idea and we say audibly or in thought, "It is a cow." Conversely, if we hear the word, cow, when no cow is present before us, the word calls up in the mind the cow-idea and we see in imagination the form, cow.

This relation between word, idea and form is obvious. They who know the laws of the spiritual world add to this that words can be made receptacles of spiritual force. The spiritual teacher,

they say, communicates spiritual force to a word; then the disciple receives the word from him. The word, containing such force, if repeated by the receiver, makes him perceive not the imaginary but the real form associated with the ideas signified by it.

God in His infiniteness is inconceivable to man. The Devas are His many differentiated aspects looked at from particular stand-points. Each of them is a form and associated with particular ideas. The sages saw them and in their deepest spiritual perception, found words symbolizing and expressing as nearly as possible the particular forms of God they saw. These words, when animated with the spiritual force communicated to them by the spiritual teacher and received from him by the disciple and repeated by the latter, make him realize the forms of God they symbolize.

Truly spiritual men alone can communicate the spiritual force to a word. The power of such a word will depend on the amount of the force communicated. A more spiritual man can communicate more force than one less spiritual. The incarnations are the highest manifestations of God through man. They are the repositories of immense spiritual force. They can communicate so much force to a word that the receiver, only hearing or repeat-

ing it once, realizes the form of God symbolized by it. Such great teachers are few and far between. The words received from other teachers are far less potent. In such cases, the receiver as a rule has to repeat them often before the realization comes.

The initial potency of the word can be increased by the receiver by repeating and meditating on it with earnestness and faith. The potency must be sufficient to bring about the realization and one has to practise hard and long to work it out. One's task becomes easy or difficult as the initial potency is great or small.

When communicating the force to a word, the teacher feels that spiritual force is going out of him. When you received the word from me, I lost my spiritual force of ten years' Brahmacharyya.

Earnestness and faith are the things needful. They are, as it were, the water, to nourish the seed of the spiritual potency of the word. Without them, the receiver will repeat and meditate on the word his whole life without effect.

One must be intensely earnest to see God. Not one in a million really longs to see Him. Suppose there is a thief in a room and somehow he comes to know that there is a mass of gold in the next room. It is night. There is only a very thin partition between the rooms. What will the condition of that thief be? He will not be able to sleep at all. His brain will be actively thinking of some means to get at the gold. He will think of nothing else. Do you believe that a man really wants to see God and does not go mad, like the thief, in his struggles

to reach Him? He is the mine of infinite bliss; to reach Him ought to be the one end and aim of life. The joys of this world are nothing, compared with the joy of God-vision. Do you believe that a man sincerely longs for God-vision and yet can attend to the affairs of the world? Men go mad after money, after name, after fame. Where is the man who goes mad after God? How much anxious you are when your son is ill! Be at least half so anxious to see your Ishta-Deva. Then if you do not see Him, come to me and I shall shew Him to you.

Different forms of God are suited to different natures. One may have affinity with the ideally ascetic deity Shankara and another with the lovable Vishnu. The teacher gives the disciple the word symbolizing the deity suited to his nature. He is naturally attracted towards Him and the realization becomes easy. Otherwise it becomes comparatively difficult.

Faith is not mere assent but deep conviction that leaves no room for questioning. We do not put our hand into the fire because we are unquestionably certain of its burning property. If it does not burn wood, we are unsatisfied and do not rest till we see it do so. This is perfect faith. It is of course based on direct perception and is about a perceived thing. But by continued training of the mind, a similar mental state can be brought about with respect to unperceived things. And when the climax, that is, the mental state of absolute questionlessness in the existence of an unperceived thing is attained, in its wake follows its perception. In other words,

perfect faith and perception are simultaneous. The word causes the realization of the signified form by gradually creating such faith in its existence in the receiver's mind.

Faith develops into perfection through various stages of growth. The disciple must learn to have intense faith in the efficacy of the word. Every time he repeats the word, let him expect the realization as he expects the burning of his hand if put into the fire——this is one of the ways to develop faith. Mere

expectation will be raised by degrees to more and more certainty and last of all, to perfect faith.

Have faith that a stone is God and you will see God in it. We have faith that Brahman is the world and we see the world. Have faith that the world is Brahman and you will see Brahman. All spiritual practices end in faith. He realizes at once, who has faith for a moment.

A SANNYASI

CHRISTIAN ORTHODOXY

A study of the progress of thought in the Christian Churches establishes the truth of the saying of the devout and pious Simeon related in the 2nd chapter of the Gospel of St. Luke, namely, that Jesus Christ was "prepared before the face of all peoples, a light for the enlightening of the nations." The idea in the expression "before the face of all peoples" is evidently that he came in advance of the peoples he was to enlighten. He came in Jewish times but he came to be a light to Gentile nations, nations that were to come after him. These nations were evidently the European nations, the races that were to fill the theatre of the world in these times. And true it is that Jesus came well in advance. For it is now fully two thousand years or more since he came and the European nations have not yet quite caught the light that he brought for their benefit and blessing. A proof of this statement may be found in the

article that appears in a recent number of "The Contemporary Review" (*The Liberal Movement in the Church of England*, August 1903). Christian orthodoxy is shown in that article to be benighted indeed. We shall not be wrong in taking the condition of religious belief in the Anglican and English non-conformist Churches as representative of that orthodoxy, so far as regards Protestantism at least. The clergy of both these divisions of christendom are no doubt as a whole an educated and cultured class. A small proportion are certainly well in advance of the others and manfully striving after the true riches of the gospel of Christ. But the great mass are still bound in the fetters of mediæval notions of religion. The slightest attempt on the part of the more learned or more honest among the clergy or laity to throw light on any question of the Christian teachings is resented by the bigoted reactionists. The latest

instance of this is the commotion caused in the Church by the perfectly harmless endeavour of the Dean of Ripon to get over the difficulty of the virgin birth of our Lord by a suggestion which he believed would possibly render it scientifically conceivable. There was a great stir. The Bishop, himself "a theologian of clear vision and large sympathies," had to interfere and to request the straightforward Dean "to give the assurance that would remove the alarm and disquiet occasioned among simple believers." It is easy to understand the alarm and disquiet of the simple believer who is never furnished with any sound basis for his beliefs, but what is not assuring is that the orthodoxy of the Church should be made to rest on the conscience and the intelligence of that very backward individual who under present circumstances will never be able to understand that the Christian church, as so well said by Bishop Westcott (quoted in the article referred to), "is called to unfold a growing message and not to rehearse a stereotyped tradition." Between the simple believer and narrow-minded churchmen who hold "that the authority of the church would sustain a mortal blow if its historic position was admitted to be really doubtful" (Bishop Gore's statement in the same article) it is evident that Anglican orthodoxy will have a poor chance of ever being rescued out of the rut of mediæval tradition. It is assuring to learn from the same writer that "the trusted leaders of the church, the accredited teachers, the sober-minded moderate men, whose orthodoxy is undisputed, have already advanced in their abandonment of the old position with

regard to the Bible and in their acceptance of the new." But how many are there of this class? The reactionists must of course go to the wall if their only trust is in historic positions and in the unquestioning faith of the simple believer. Like wilfully blind men they refuse to acknowledge that the ranks of simple believers must necessarily become thinner with the advance of knowledge and science and that it is this undoubted fact that now and again rouses their fears for the position of the church. The question for orthodox churchmen is, does the church exist for the special benefit of simple believers or do simple believers exist for the special benefit of the church? Evidently they think the latter. Because the simple believer is not to be disturbed for fear the position of the church should become "really doubtful," This is the dilemma into which the orthodox party is landed by its clinging to mediæval superstitions and endeavouring to hinder the inevitable march of progress.

A CHRISTIAN

THE application of scientific criticism to the Biblical books is an inevitable thing and to prevent it is to promote obscurantism. The study of the Old Testament according to the new plan will bring about the rejection of the miraculous parts but will throw into distinct relief the development of the idea of God. Similarly a scientific study of the New Testament will make more prominent the spiritual originality of Jesus and relegate to their proper place the external trappings of miracle that Christianity shares with other religions.

—F. Granger.

THE GOSPEL OF SELF-HYPNOTISM

I

THE promoters of this idea dignify it by the name of "The New Thought," although those amongst them who are disposed to be candid are ready to admit its extreme antiquity. The date at which Patanjali wrote the "Yoga Sutra" is a matter of keen dispute amongst Hindu scholars, but it is safe to say that he was not later than 300 B. C., and was probably a good deal earlier. The basis of this ancient philosopher's idea was identical with that of the advocates of "The New Thought." He insists, that is to say, on the duality of the mind, and claims that there is a power in the human will which can be trained to the assumption of an entire control of the mental and physical forces. The conception of the dual mind was an article of faith in the Chinese philosophy nearly 2,000 years before the date assigned provisionally to Patanjali.

THE YOGA SUTRA AND DEEP BREATHING

I believe there is extant an English translation of this work, but I have never seen it, and I am indebted for the following notes to an English friend who has made a lifelong study of the literature of the East.

"Yoga from the root Yug—'to join,' 'to yoke together'; derivative, Eng. yoke, Lat. jugum.

"Is a system of psycho-physical culture highly esteemed in India. Divided into two methods.

"1. Hatha Yoga, which aims at the subjugation of the mental processes by control of the senses.

"2. Raja Yoga, which seeks to establish

entire self-control by exercise of the will.

"The two schools established on these principles are at variance. They both however, recognise the singular fact of the interaction between brain and lung processes—the systole and diastole of the lungs and brain-lobes being synchronous and commensurate with one another.

"But whereas the Hatha Yogi seeks to control the mind through the brain by regulating the breath, the Raja Yogi effects both mental and physical control by the exercise of the will power. The Hatha system is called 'Lopping the Branches,' and the Raja system is called 'Feeding the Roots.'

"The physiological facts at the back of this system of psycho-physical culture are of surpassing interest. It has been shown that the slower and deeper the breath may be, the slower and steadier is the action of the brain, and the less is the combustion of tissue throughout the system—all of which is conducive to placidity of thought and feeling, and thus to longevity. Passion, which excites the brain, also renders the breathing short and rapid, and largely increases the waste of tissue, leaving its crevices and scars upon the face. The deep thinker breathes deeply and slowly; the fearful man breathes with difficulty, and experiences a tightness in the chest; a man in doubt will momentarily hold his breath. A difference of the length of breath may even be observed when thinking of different colours.

"The Yoga system generally may be called a process of co-ordination of faculty."

The last sentence may be said to define the position of the man who attempts to hypnotise himself. He is

aiming at a co-ordination of faculty, and in most of the modern manuals he is advised to take a deep and regular inhalation and expulsion of the breath, as being productive of the conditions most favourable for his purpose.

THE NEW THOUGHT

Thus Miss Wilcox writes in "The Heart of the New Thought," pp. 83, 84 :

"By this practice, systematically observed, the body is coloured, the mind is brought into subjection, and the spirit rises into control. And, in addition, absolute health is achieved.

"Think as you inhale of whatever qualities you would like to possess, and believe that you are inhaling them. Select seven qualities ; Love, Health, Usefulness, Power to do Good, Success, Opulence—will cover the average human desires. . . . After a few weeks' steady, persistent practice of these exercises, you will find life growing more beautiful to you, and your strength will be increased tenfold, both physically and spiritually "

"The New Thought," then, is at least 4,000 years old, so far as its conception of the Dual Mind is concerned, and 2,000 years old in respect to some of the most important of its processes. It is not necessarily the less worthy of serious regard on that account, but the fact that it has so long been known enables us to ask with some show of fair reason to what extent the promises of its modern professors square with the results achieved by those who have consistently practised it through a whole century of generations. We shall not deal justly with the problem thus presented unless we take into consideration the objects sought respectively by the Eastern and the Western professors of the cult, and the tremendous differences of character

which exist between the Occidental and the Oriental man.

EAST AND WEST

The Yogi, whether of the Hatha or the Raja school, asks nothing better than that he shall be enabled to defy physical pain and find a free entry into the realms of contemplation. He is in search of a great negation, and the more completely he can abstract himself from the activities and actualities of life, the more perfectly he has succeeded in his quest. His sublimest aspiration is that he may die to the world, to its passions, its pains, and its ambitions. To him the subliminal mind is a river of Lethe. It is the whole and sole business of the supraliminal mind to pump up its waters and by their aid to attain to an eternal insensibility of intoxication. Now, the "New Thought" professes the precise opposite of all this. The "Yoga Sutra" has passed through the energising alembic of the alert and vivid American intelligence, and its doctrine of the power of the will is to be utilised in place of being sterilised. To what an extent it is to be utilised it would be quite impossible for the unilluminated mind to guess. I take at mere hazard a few of the estimates of the "new" force which are to be found in the volumes which now lie spread before me :

"Nothing can hinder us or stay us. We can do and be whatsoever we will."—"The Heart of the New Thought," p. 43.

"It is quite possible for a man . . . to bring about a complete restoration of health and energy without the assistance of any one else."—"The Law of the New Thought," p. 27. William Walter Atkinson.

"It *commands* filthy lucre, and bids grim poverty farewell for ever." O Hashnu Hara. —"Concentration," &c. Introduction.

"This magnetic force . . . enables . . . man or woman . . . to draw to themselves SUCCESS, MONEY, FAME, POWER, HAPPINESS."—Ibid, p. 66.

"Every normal individual possesses a mind which may be to him the best physician."—Preface "Mind Power." Albert B. Olston.

"Every sufferer from nervous debility may now become his own physician; his fate lies in his own hands."—Preface "Will Power." R. J. Ebbard.

ENTHUSIASM OF SCIENCE

It is obvious that the half-dozen writers here cited are possessed of very different degrees of authority. Miss Wilcox is known to most people as a writer of rather strenuous verse, and her statement that "we can do and be whatsoever we will" may be allowed to pass as a personal pious opinion. Mr. W. W. Atkinson carries no scientific weight with him. The lady who calls herself O Hashnu Hara merits a special description, and shall be separately attended to. Mr. A. B. Olston and Mr. R. J. Ebbard are men of wide reading and respectable faculty.

Unfortunately the scientists are not the people who make the most immediate appeal to the popular mind, and in the avalanche of "New Thought" literature which is now being launched upon us, the rocks which are impelled by a cock-a-hoop ignorance are those which strike most stunningly on the public intelligence. O Hashnu Hara's fitness to instruct the public may be gathered from her belief that Moses was learned in the wisdom of the Atlantians (sic) of his day; and that "any body or mass of atoms," if hurled at a wall, will return with a force equalling that of

impact. I cannot resist the temptation to quote one passage from this lady's lucubrations in its entirety.

"It has been astronomically ascertained that the milky way is a gigantic belt of stars and worlds (of which our own Solar System is a very second-rate affair, so far as size is concerned) which is continually revolving around, and is ordered by some unseen source of gravity upon which the whole depends. This, I am firmly convinced, is '*God*'—the Father, a *God of unlimited power*."—"Concentration," p. 68.

Further than this the force of ignorant audacity never carried human creature; but the insolent pretence of it will impose upon the simple, and O Hashnu Hara cannot be left out of our estimate of the effect which the gospel of self-hypnotism is making on the world at large.

THE PROBLEM TO BE SOLVED

So far we have seen that the New Thought is confessedly based on the oldest of philosophies; that it has enlisted a strange enthusiasm in the minds of the unscientific and emotional, who foretell for it a complete conquest over poverty, sin, and sickness; that sane, careful, and cultured observers are strongly impressed by its potentialities in respect to health and character; and that it has developed strong attractions for the mere charlatan. What remains before us is to appraise the real nature of the force, and its effect upon those who use it; and to separate the wheat of fact from the chaff of fancy and the downright poison of chicane and humbug with which a truth of considerable moment has been blended.—*David Christie Murray* in T. P's Weekly.

(To be continued)

REVIEW

LAL MOHUN GHOSE AND HIS WORK. By *One who knows him.**

A brief, but interesting sketch of Mr. Ghose's career. Mr. Ghose was born on the 17th December, 1849, at Krishnagar, Bengal. "As Raja Ram Mohan Roy was the first amongst our modern reformers in the academic calm of social reform, Lal Mohun Ghose is the illustrious pioneer in the stormy arena of modern politics." He has been to England four times, three out of which were to fight battles for India. As a lawyer, Mr. Ghose "has never been grasping in his fees" and "never takes up a case which he is convinced has no legs to stand on." The account given by the booklet, in a short compass, of the head and heart of its subject is enough to convince one of the greatness of a son India may well be proud of.

WE have been favoured with the yearly report of the Godavari Hindu Samaj, started at Rajahmundry in January last. It is the outcome of a recognition of certain undesirable tendencies of the present system of education which neglects the study of religion and imparts to our young men an individualistic spirit which under the pressure of modern competition subordinates in them the desire to serve others. It has arranged for the delivery of lectures on religious subjects, formed the nucleus of a Library, subscribed for some journals treating of religious, philosophical and ethical subjects and instituted several prizes to be awarded every year in a competitive examination in religious and moral treatises. Five donations of Rs. 1000 each have been promised to ensure the permanency of the Samaj. We wish the Samaj, now in its infancy, rapid growth and all success in its noble aim.

* G. A. Nutesan & Co., Esplanade, Madras.
Price As. 2.

NEWS AND NOTES

THE largest tree in Switzerland is to be found in the Melchthal, perched on the mountain side, at a height of 450ft. At the base it measures in circumference 40ft.

ALUMINIUM can now be rolled into sheets so thin that 4,000 laid together measure only an inch in thickness. It is proposed to use these for writing paper where lasting records are desired.

A SMOKING tree is one of the natural wonders of Ono, Japan. Strange to say, it smokes only in the evening, just after sunset, and the smoke issues from the top of the trunk. The tree is 60ft. high.

IN Manila most of the houses and offices have window-panes made of translucent oyster-shells instead of glass. An average window, 6ft. high by 4ft. wide, contains 260 shell-panes, which temper the heat and light of the sun, and prevent blindness.

THE *Daily Mail*, by means of the electrophone, reported Mr. Chamberlain's Birmingham speech, the reporters taking notes in the *Mail's* London office. The complete speech was selling in the London streets twenty minutes after it was finished.

FEW people are aware of the immense area of Siberia. It extends through 120 degrees of longitude, and possesses one-ninth of all the land surface of the globe. The United States, Great Britain, and all Europe, except Russia, could be put into Siberia with space to spare.

PIGEONS, it is said, can upon occasions outstrip the fastest express train, but their average flight is only at the rate of about thirty-four miles an hour.

IT is easy in the world to live after the world's opinion; it is easy in solitude to live after one's own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.—*Emerson*.

THE utmost that one individual can do for another is to enunciate the principles which underlie all experiences, however varied. Truth is not truth for us until we have made it our own through reflection, until we have applied it in daily life.—*Horatio W. Dresser*.

SWAMI Sivananda of Ramakrishna Advaita Ashrama, Benares, acknowledges with thanks the receipt of Rs. 18 from Babu Govind Chandra Bhattacharyya and Rs. 5 from Babu Jadupati Chatterji, as contributions towards the maintenance of the Ashrama.

WAVES travel faster than the wind which causes them, and in the Bay of Biscay, frequently during the autumn and winter in calm weather, a heavy sea gets up and rolls in on the coast twenty-four hours before the gale which causes it arrives, and of which it is the prelude.

THE loss of property, including the destruction of crops, caused by the Palar floods and the disaster at Vaniyambadi, (Madras) is estimated at 12 lakhs of rupees. The President of the Vaniyambadi Vivekananda Society, we are glad

to note, opened a Ramakrishna Relief Fund, the details of which are published on cover page three.

THE Birthday Anniversary of the Swami Vivekananda was celebrated at the Belur Math on Sunday, the 10th January.

PROGRAMME ON THE OCCASION

1. Reading from the Vedas
and Upanishads ... 8 A.M. to 9 A.M.
2. Music ... 9 „ to 1 P.M.
3. Feeding the poor ... 1 P.M. to 6 „

AFTER repeated trials and experiments the German Engineers have realised their ambition to propel an electric Railway Train at the unparalleled speed of 125 miles an hour. The experiment was tried on the Marienfelde-Zossen military track and was a thorough success. The cars were constructed by the Siemens Halske company of known fame.

THE operation of telegraph lines in the Argentine Republic is greatly hampered by the fact that myriads of small spiders weave their webs on the wires until they hang down in regular festoons. These masses of cobweb, when damped by rain or dew, establish 'leaks,' and, by drawing off the current, sometimes reduce the capacity of the lines to only a tenth of the normal.

TOLERANCE means reverence for all the possibilities of truth; it means acknowledgment that she dwells in diverse mansions, and wears vesture of many colours, and speaks in strange tongues; it means frank respect for free-

dom of indwelling conscience against mechanic forms, official conventions, social force; it means the charity that is greater than even faith and hope.—*John Milton*.

CAREFUL experiments have shown that the river Ganges possesses extraordinary and inexplicable antiseptic properties. A Government analyst took water from the main sewer of Benares which contained millions of cholera germs. When it was mixed with Ganges water, in six hours they were all dead. He then took undeniably pure water and threw a few of these cholera germs in. They propagated and swarmed. These tests were tried repeatedly.

THE Mysore Durbar has established four scholarships of Rs. 40 a month each to encourage the study of Analytical Chemistry in the Laboratory of the Agricultural Department. The scholarships will be tenable for one year, and will be open to candidates who have taken the B. A. degree in physical or any other branch of Natural Science. They will have to give an undertaking to serve the State for one year if required to do so, or to refund the money in case they refuse to serve.

PLANS for the Government buildings at Pusa where the Phipps Laboratory and Agricultural College are to be erected, and the experimental farm started, are now nearly ready. The laboratory, for the establishment of which Mr. Phipps gave £20,000 will be perfectly equipped with the latest modern appliances, and its value cannot be over-estimated. Pusa will become a centre of

agricultural research, experiment and instruction, and a great future of usefulness is expected to lie before it.

THE Travancore Durbar is determined to help on the plantain fibre industry as far as possible, and for some time past, experiments both in extracting and weaving the fibre have been carried on at the local School of Arts. Notice has now been issued that His Highness has sanctioned the granting of scholarships to enable six persons selected from different villages to come up for three months at a time for training. An allowance of Rs. 5 per mensem will be granted them for their expenses, and it is to be hoped that having learned their industry they will be able to continue the work in their own villages.

THE Swedish Antarctic expedition, which has been rescued from Louis Philippe Island by an Argentine warship, left Europe in the *Antarctica* in October 1901 under the direction of Dr. Nordenskjöld. The *Antarctica* spent the southern summer of 1901-02 in surveying an area of some 300 miles about Cumberland Bay in South Georgia. She then returned to Port Stanley for winter, leaving Dr. Nordenskjöld on Louis Philippe Island. The winter now ended is the second that the Swedish explorer has spent on the island, and the loss of his ship must have caused him and his party very serious risk and hardship. There are now four expeditions engaged in Antarctic exploration—the *Discovery* (English), the *Gauss* (German), the *Antarctica* (Swedish) and the *Scotia* (Scotch).